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The Hindu Message stands for

(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE WOMANHOOD OF INDIA—III.

By K. S Ramaswami Sastri, B A., B L.

How good, how pure and how immaculate
Do shine her mind, her loving heart, her soul!
How perfect is her vision of the whole!
She seeks it not too early or too late.
By her love's sovereign power she conquers fate
And doubles all our joys and halves our dole.
True as the faithful needle to the pole
She leads us Godward through love's golden gate
We nought have done in this our fretful life
So crowded with our sins and lusts and crimes
To win her love that leads to paradise.
What joy to call this angel by the name of wife!
What joy to give our tribute sweet of rhymes!
What joy to live in light of loving eyes!

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Manager,
'Hindu Message.'

Great Thoughts.

Kind words are the music of the world. They have a power which seems to be beyond natural causes.

Like alone acts upon like. Therefore, do not amend by reasoning but by example; approach feeling by feeling; do not hope to excite love except by love. Be what you wish others to become. Let yourself and not your words preach.

Kindness has converted more sinners than either zeal, eloquence, or learning.

Hope is the mainspring of human action; Faith seals our lease of immorality; and Charity and Love give the passport to the soul's true and lasting happiness.

Progress is our being's motto and hope. Gaining and losing in this world, rising and falling, enjoying and suffering, are but the incidents of life. Onward, then, pilgrims, to eternity.

Character is not only written in the face, expressed in conduct and language, but is sent forth as a thought atmosphere.

Sorrow is the mere rust of the soul. Activity will cleanse and brighten it,

Events of the Week.

The country stands aghast at the saturanlia of repression exhibited last week in an intenser form than usual. Taken along with some of the Viceroy's more recent utterances, we can only conclude that the present manifestations of the repressive mood, in all the provinces, their comprehensiveness and reckless indiscriminateness, have the deliberate and active consent of the Central Government. It is somewhat of a tragedy that the Viceroy should, earlier, have ostentatiously blazoned it forth that Justice was written on his flag, in flaming letters of gold. The common man is in no mood to swallow the specious pleas of maintaining law and order; The Government, he says, has declared war against all those who aspire to and attempt for Indian freedom. Nor is he unjustified when he holds such language. Though in Bombay, on the 17th November, we had disgraceful scenes of hooliganism, it was Bengal that declared non-official volunteering unlawful, immediately after a quite and bloodless and apparently spontaneous hartal in Calcutta and the arrest of patriotic and cultured ladies for the unpardonable offence of selling Khadder in public streets, is evidence not merely of the chivalry of officialdom. It indicates that the Government is in a war mood and will neither give nor ask for quarters. Political wisdom it has banished from its counsels and in place has embraced force, brute force which has the ugly habit of recoiling on the head of its users. The Government has spurned reconciliation as an act of weakness. Obiously they think that the new national movement can be terrorised out of existence; or how else are we to interprete Lord Reading's drawing our attention to a fact which none in this country had ever been allowed to lose sight of—namely the consciousness of the Government of the force behind it and its readiness to use it. Desparation is never a welcome sight in the rulers of a land and the wholesale arrest of leaders and the making it a high crime and misdemeanour to hawk things about in the streets exhibits a panicky frame of mind which go to make a considerable hole in what little prestige the Government has still left. The arrest of the Ali brothers which was immediately met by the reiteration from a thousand platforms of the Karachi resolution for which they were indicted; the Bengal Government's foolish action which was immediately taken up by hundreds of men registering themselves as Congress volunteers and publishing their names; the readiness with which for every leader clapped into jail a hundred, whom the country had not before known or heard of, spring up agog to take his place and share his fate— are enough by way of evidence of the changed temper of the people. The people of India are past the stage when they can be frightened by savage sentences, and we fear the Government have worked themselves into a mood which always goes before the fall. We almost hope against hope that the authorities will retrace their Bourbon-like path. Again and again history has borne testimony to the imposibility of crushing a national movement by sheer force; just as equally has it shown that in a movement which is widespread a number of people are thrown up who have also their own axes to grind. In ultimate analysis it will be found that, though personally reprehensible, these represent the real strength of the movement; for it is its strength that makes it possible for these selfseekers to masquerade as patriots etc: and on that score the movement cannot be met by force. Force, in any case, is no remedy; while it will purify the national movement by driving out of it selfseekers and all that ignoble host.

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For other reasons also we trust the Government will see the folly of the course they are persisting in. All over the country the public mind is in a ferment: and except in certain fanatical minds, there is a growing desire for a revision of the Gandhi encyclical with a view to making it saner, more practicable, more throughgoing and less clannish. The readers of the daily sheets will have seen the evidence thereof. The All-Maharashtra Conferance, the Berar Nagpur Confrence, Mr. Jayakar's address to the Thana Distric Conference, the discussion enunciated by the *Maharatta* of Poona and some articles in the *Hindu* indicate the prevalent view of the necessity for a revision of the present programme of the Congress. The present writer has had opportunities of discussing it with certain eminent individuals whose political orthodoxy is beyond question: and should the Government persist in their foolish and panicky policy of repression, the more practical-minded and moderate elements of the Congress will by sheer logic of their position and as a consideration of political tactics be forced to range themselves alongside their comrades in arms. None may venture to forecast what the result of such a clash may be; but this can safely and without qualification be affirmed that low as the prestige of and the faith in the good intentions of the Government stand today, they will touch a lower depth still. The fire of sacrifice and suffering will make the national movement invincible.

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The *Daily Mail* is responsible for the report that there is a possibility of the Rt. Hon. V. S. Srinivasa Sastri succeeding Lord Sinha. We have never in these columns disguised our opinion of this redoubtable "prize boy" of the Bureaucracy Mr. Sastri's star has been ascending the political firmament with a good deal of rapidity: and the view that he is an official of the Government, in the popular mind at least, found expression even in that unlikely place, the Legislative Assembly. He has risen in official estimation in inverse ratio to his popular reputation, and he is not of the stuff whom any height is apt to dizzy. We ourselves wished him some such preferment as the "Daily Mail" now forecasts, when he was appointed as the Government nominee to the Imperial Conference. Flattery from officialdom, soothing as it must be to a representative of any emasculated and enslaved race, and a sense of security from popular resentment out of doors has emboldened our distinguished fellow countryman to adopt the fierce and scornful phraseology which comes so easily to a proselyte in speaking of the greatest political movement in our land, and who shall grudge him his rewards?

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It will be remembered that at the Delhi meeting of the All-India Congress Committee, Mr. Jamnadas Mehta protested against the tendency of the Working Committee to erect itself into a sort of power behind the throne. He expressed his view that the President of the Congress ought not to be reduced to the position of a mere puppet, whom the Working Committee may order about as it fikes. And while holding the view that the President's powers, though they ought to be final in the interpretation and construing of rules and matters of procedure, do not indicate his infallibility, he thought that the way to set his rulings right was not by dealing a death blow to the diginity of the president's office as was done at Delhi. We have no wish to say anything on this unhappy subject now. But Mr. Gandhi severely censured Mr. Mehta for his conduct at the Working Committee aforementioned. In the course of his reply to the Mahatma's strictures, Mr. Jamnadas Mehta now says:—"The head and front of my offence seems to be that I had the temerity to press this view and having been defeated had the sportsmanlike spirit to take the defeat in good humour. Your severe castigation, far from shaking my conviction, has made it stronger. I may have been totally mistaken. I will assume that I was, but to characterise my attitude as obstruction is to utter the language of prejudice; to pour ridicule over honest difference of opinion might result in their stifling, but will not lead to their solution; and to suggest that anybody came all the way from Bombay to Delhi at considerable inconvenience and no little expense simply to amuse and to be amused is perhaps the unkindest cut of all and. if I may so, not in the true Gandhian vein."

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According to rule 29 (2) of the Indian arms Rules, 1920, licences granted under sub-rule 1) of the rule may be made valid by the licensing authority as directed in sub-rule (2) (b) : it does not lay down that the licences shall be validated only by the very officer who granted rhem. The Government therefore consider that when a licence has been issued by proper authority and made valid for one district only, a licensing officer of similar status in another district may validate the licence with his jurisdiction also.

The Hindu Message

The Irish Free State.

"I cannot admit the conscience of the world will permit the extermination of a white race because it refuses to acknowledge the sovereignty of another people. The Empire may indeed attempt such a destruction of our hopes, but in three months of warfare such as threatened the world would cry out so passionately against Great Britain that even the souls there made darkest by anger and wounded pride would realise their country had become an object of execration and was abhorrent to the conscience of humanity. No Empire, no State can hope to endure unless there is some element of lovable or desirable life in it and when this is not present the whole human household is rife with murmurs and threats and conspirings against the inhuman power, for there is nothing Humanity abhors so much as a vacuum in itself. The Empire would be forced to stay its hand, or face withdrawals from the Commonwealth or rebellions against it. It might be better for us to face one last fierce ordeal and have the agony over than to leave such a terror for our children or our children's children to face. I cannot say what decision the Irish soul may take, for it is deaf by hearing of many voices, and heavily laden in conscience considering these things, and with the balancing of scales so evenly weighed to human reason that they may not move of themselves. The deciding factor may have to be cast into the scales from that transcendent sphere of Being of which I have spoken. The will of Heaven may be seen in our resolves."

—"A. E." in the *Manchester Guardian*.

So indeed it would seem,—as if Heaven itself had willed that the Emerald Isle should be rescued from the grip of Satan who, according to the Spanish commander, had kept Ireland for himself when he tempted Jesus with all the kingdoms of the world; and had accordingly inspired the Irish with a fierce purposefulness. The ramifications of the Irish tangle have been exhaustively dealt with in these columns. After centuries of bitter struggle, culminating in "the fell Satanic orgies" of the last two years, the sagacious statesmanship, the diplomacy and the bare precision of speech of Mr. De Valera have resulted in a crowning victory of Sinn Fein: and her recognition as the Irish Free State restores to Ireland her long-lost freedom. This agreement arrived at between the representatives of the Dail and the British Cabinet has quite naturally been received with loud acclamations by a world which had been intently watching the progress of the Conference, which acclamations are in effect an indication of the unuttered hopes and fears of people everywhere.

The principal points of this happy agreement are easily summarised:—(1) The establishment of a Free State Parliament, (2) Constitutional position of the Irish Free State to be similar to that of the Dominion of Canada, (3) a Governor-General to be appointed, (4) Irish M. Ps. to take an oath of *fidelity* to the King and *allegiance* to the Irish Free State, (5) Free State is to be liable towards the public debt of the United Kingdom, (6) Great Britain is to undertake sea defence, until Free State can undertake its own coastal defence, (7) Free State to afford Imperial forces, in peace time, harbour and other facilities; and in war time, in accordance with the defence requirements of the British Government, (8) Population of Great Britain and Ireland as proportional basis for respective military defence forces, (9) Ulster is to have free choice to be excluded from the terms or to become associated with the Free State Parliament. The reader will be good enough to remember that while these terms are an undoubted triumph for Sinn Fein, they are no defeat for England. The Peace Conference began with the Premier's famous six reservations which, Mr. De Valera had no difficulty in showing, amounted not only to far less than Dominion Status but even went to the impossible and unacceptable position for Sinn Fein of accepting England's right to garrison Ireland. Lord Birkenhead's statement that the difference between Sinn Fein's new status and the Dominion status is only in the name is probably intended for consumption by Unionist malcontents in England; for it is noteworthy that the telegrams indicate that these basic proposals will be acceptable to Uulster. We shall deal with Ulster in the next paragraph.

Meanwhile, we wish to draw the readers' attention to the terms which indicate not an Ireland going on her knees for favours bestowed in the manner of alms, but an equal voluntarily casting her lot in with the British Commonwealth. That all this should have come to pass in spite of the Premier's fundamental reservations and that even Ireland's right to secede should have been conceded is a tribute first to the statesmanship of the Irish representatives and in an equal degree to the British Cabinet for their courageous recognition that the Irish struggle is conclusive evidence of the desire of the Irish national genius for an unfettered manifestation of its own life.

Ulster is still the skeleton in the cupboard ; for Sinn Fein stands implacably committed to the principle of the Unity of Ireland, which means the conciliation of Ulster. Angry squalls have often, as the reader knows, blown from that quarter almost threatening to submerge the peace conference itself. Ulster has been given the right to choose her course; and if a wise regard for the future, economic or political, were the sole guide, as assuredly they are not always among statesmen, Ulster cannot well choose a separatist position. Opinion in weighty Unionist circles seems rather to favour Irish unity, in which case Ulster's own interests will be guarded by a careful system of autonomy within an All-Ireland Parliament. An Anglo-Indian contemporary of ours indulges in a good deal of nonsense regarding this part of the compact. It is woeful to contemplate how Britain's despotic sway over this country has warped the democratic instincts of certain British journalists in this land. Imperial Rome is the standing example of how ill imperialism abroad matched with republicanism at home. One can only stand aghast at the fatuousness of the comment that the pact "is an iniquitous betrayal of British interests." The foolishness of this line of argument is seen in greater relief when we recall that when in 1918 the Irish Convention sat, the idea of a United Ireland was kept steadily in the foreground and Ulster had not been so restive at all, her present separate entity being in effect the result of Mr. Lloyd George's infructuous act. But this journalist demoralised by the mainly irresponsible methods of administration in this country is hardly a competent exponent of opinion: and we sincerely echo the hope of many that Ulster will yield to the logic of the new situation and contribute her own share to the happy ending of this feud of ages.

The temptation is irresistible to speculate on the possible effect of this Irish settlement upon the Egyptian and the Indian problems. But considerations of space forbid the same ; nor does it matter, as the reader can follow it out for himself.

France After the War.

The following extracts from a private letter written by a much-valued friend to a member of our staff will no doubt be read with interest:—

The whole of Europe is still paralysed as an effect of the War. On the whole, France, though hardest hit, is still the most orderly, the most quiet and the least disorganised of all nations. There is of course uneasiness, there is economical stringency, there are strikes, trade and industry are in a state of stagnation, as everywhere else. Life is dear, money is scarce, exchange is bad. For all that the country is orderly. Nothing like the gigantic strikes witnessed in England and threatening in America ; nothing like the huge army of unemployed to be seen in England ; the threat of Bolshevism is negligible. I suppose this state of affairs is largely due to the French character, good-natured, cheerful, with plenty of common sense and a great power of recuperation. The fundamental difference between England and France is that the former is mostly a commercial and industrial nation, the latter mostly agricultural. The French peasant is shrewd and thrifty ; he has, in spite of high prices and rather because of them, made plenty of money and his fields supply most of his wants, so that high prices don't touch him so very much. The present year is a bad one ; the heat has been abnormal and rain has failed in many places. But the French peasant has always got something in his purse, the proverbial *bas de laine*, or the woollen stocking—from the fact that most French peasants use a stocking to keep their money in—against bad days, and he can tide over a bad year without going to ruin.

But France is severly handicapped by the losses she sustained in the late war. Think of 1½ million men mown down, the flower of her manhood, most of them agriculturists ! You have probably seen France accused of and condemned for harbouring imperialistic ambitions. You perhaps think she is guilty of the charge. Well, the charge is quite groundless. The French are neither militarists nor imperialists. Before the war, they were in mortal dread of a German aggression—and events hove justified their fears—they were placed under the severe necessity of keeping a large standing army to guard against such an aggression. With a population of under 40 millions against Germany's 70, France could not possibly indulge in imperialistic dreams. After the war and though victorious, France is still in dread of a German revival and aggression, though it is evident it will not be possible for some years to come. But France is determined to take no risks. Two invasions inside of 50 years are enough for a lesson. Hence she wants, if not to make another war impossible, at least to put the contigency as far back as possible. Germany cannot be trusted to keep the peace. The militarist party is still very strong and in the ascendancy. The good-will of the present German Government is fully recognised, but that Government is rather precarious.

Then France, who did not seek the war, suffered from it most. Besides the loss in men, her fairest and richest provinces were devastated ; they are not yet reconstructed. Hence terrible economic wounds. Hence also her insistance on her claims to reparation and compensation. I fear she will, in the end, be left to heal her wounds herself. She is heavily in debt to U. S. and to Great Britain. Hence her bad exchange. Still she is pulling on, and, as I said, her moral and political situation compares favourably with that of any other nation.

Literary and Educational.

Mr. Aurobindo Ghose's "Essays on the Gita"—A Criticism.

By K. SUNDARARAMA AIYAR, M.A.

II. "The Teacher, The Disciple and The Doctrine."

II.

Mr. Ghose devotes this *second* part of his Essay to discussing what is the status and significance of the great Kshatriya hero, Arjuna, the disciple of Sri Krishna, the Supreme Being, who has to fulfil his function and purposes as the Avatar under the conditions existing on earth. Mr. Ghose has also made various suggestive references to this same topic in the pages already traversed by us. These we have left unnoticed, and will now be considered along with the enquiry here which relates entirely to Arjuna and his position towards his teacher, Sri Krishna.

We shall first place before the reader what the Mahabharata itself has to say regarding Arjuna and his relation to Sri Krishna. We have already seen that Mr. Ghose holds that the Gita is "given as an episode in the epic history of nations and their wars and men and of their deeds" as recorded in the Mahabharata. Hence, as he says, its teaching "must be regarded not merely in the light of a general spiritual philosophy, but as bearing upon a *practical crisis* in human life" and affairs. It is therefore, appropriate that we know exactly what the "epic history" has to say regarding the two personages figuring in the Gita as teacher and discriple. (Our references in what follows and everywhere are to *Krishnacharya's Edition.*)

The *Adi Parva,* Chap. 65, relates how after a large part of the Krita-Yuga had passed, many Daityas and Danavas (see for this chap. 68, sl. 3) were born in Kshatriya families and became ruling kings—that they were "full of pride and valour,"—that, "assuming various forms, they gave immense trouble to Brahmins, Kshatriyas, Vaisyas, and Sudras, and other living beings." The Deity of the Earth complained of her wrongs to Brahma. He promised redress, and issued the following command to the Devas, "Take your birth at pleasure among men, each by an *amsa* (a fraction of one's will and power)"—sl. 50, Then all went to Vaikuntha-loka where Indra asked Narayana, the Supreme Being also to make a descent on earth in order to rid it of its enemies. He replied, "so be it." (sl. 54). Chap. 68 sl. 68 says:—"Nara (who is also in another capacity) the son of Indra—(whose companion and friend was Narayana)—and the son of Pandu (in another capacity) became famous as the hero, Arjuna."

In Udyoga Parva, Chap. 96, where the episode of King Dambodbhava occurs, Parasurama, who relates the story, says:—"They who are Nara and Narayana,—they themselves are Arjuna and Kesava—both the highest and most excellent beings." He also says of Arjuna:—"Arjuna—whose friend Narayana is the creator and ruler of all worlds and the knower of all karmas (of Jivas, being the giver of their fruits)—is invincible on earth (as a warrior)." The Brahmins, too, tell the king:—"Nara and Narayana, of whom we hear as ascetics engaged in meditation have come to stay in the world of men; fight with them, O king! We know that both are great beings, and that they are engaged in indescribably severe meditation in Gandhamadhana hill" (sloka 15). From these passages, we gather that Narayana, whatever his form and wherever he be, is always the supreme lord of the universe—also that Nara is his constant companion. When Yudhishtira goes to Svarga, he sees them there together. We must not fail to remember also that, when an Avatara of the Supreme comes into the world of man he commands the Devas to go there too with their own Amsas in order to fulfil his behests. The result is that they all fulfil their duties and sometimes even show extraordinary powers—and throughout they behave and act like characters in a drama fulfilling the parts assigned to them.

We now take up what Mr. Ghose says about Arjuna and his relation to Sri Krishna to show that in spite of his avowal that the Gita is "an episode in the epic history of the Mahabharata" and "inexorably interwoven into the vast web of the larger poem" he goes against the letter and spirit of the epic in his general view of his subject and in several of his particular statements. In one place, he speaks of the "symbolic companionship of Arjuna and Krishna" in another, of the typical, *almost* symbolical significance of the human Krishna; in a third place, the setting of the doctrine, though *not* symbolical, is certainly typical," &c. Such statements show that Mr. Ghose is not able to make up his own mind about his subject. The truth is that the Supreme Lord,—in order to fulfil his Avataric function of Dharmasamsthapana (*vide* Gita, Chap. IV) or the restoration of the "lost Yoga"—has brought about by his own will the situation needed by commanding the Devas to follow him here. So, Arjuna does not, as Mr. Ghose assumes, "*tipify* the human soul of action," but is *Nara* himself, the Deva who is the constant companion and friend of Narayana. As we have already found in the Udyoga—Parva, both "have come to stay in the world of men" as ascetics engaged in meditation. He here only *plays the part assigned to him,* of "a struggling human soul who has not yet received the knowledge, &c." As Nara, the companion Deva of Narayana, he has the "knowledge" and meditates upon it. Mr. Ghose refers to the Vedic symbolism in the "parable" of Indra and Kutsa where the latter is "a figure of the human growing into the eternal divine by the increasing illumination of knowledge." But in the Gita Narayana and Nara appear themselves as Krishna and Arjuna, and play their parts in an "epic *history,*" as Mr. Ghose himself knows once at least.

Mr. Ghose says that Arjuna "does not ask for the secret of life or the world" and that he "only asks for a Dharma." The reason—which Mr. Ghose does not quote—is that he does not want to kill his relatives and the crowds of warriors assembled on the battle-field, and says that "women, would become immoral and that would lead to Varna-Sankara, and the loss of all Dharmas (Chap. 1. 40-44). He says that he was as "one deluded in regard to his Dharmas." Mr. Ghose says later that "he (Sri Krishna) means him to give up all Dharmas." If this is his opinion, why does he say that "the Gita gives that prominence and bold relief to the gospel of works which it enunciates with an emphasis and force we do not find in other Indian Scriptures." He adds:—"Not only in the Gita, but, in other passages we meet with, Krishna declares emphatically the necessity of action, but it is here that he reveals its secret and the divinity behind our works." Not, however, behind *all* works, but only those towards which he drives us when he has to carry out his own three self-imposed functions during his divine Avatarhood in his *own* illusory human body,—not body *borrowed* from a man for his use, as Mr. Ghose assumes against the historical record in the Mahabharata which we have summarised above in the beginning of this article and by following the un-Vedic doctrine of Madame Blavatsky, the founder of Thesophy. Not only Narayana, but Nara and several Devas have come into the earth. There is only this difference between their human bodies and his own. His body is illusory and Mayavic. As Sankaracharya says:—"*Jata iva, dehavan iva,*" *i. e.,* "*as if born, as if having a body.*" That is he assumed an *illusory body looking human,* not a body of the usual kind,—though it seemed, such to most of his contemporaries who were "Mudhas" (*vide* Gita, IX. 11), "men of deluded vision," but not to real "Mahatmas." (*vide* Chap. IX. sloka 13), *i. e.,* as Sankaracharya explains, *akshudra chittah,* "men with minds not unenlightened by knowledge." Sankaracharya further speaks of the latter as "men who have faith, who are pursuing the path of Bhakti leading to liberation from Samsara and who follow the activities of the Daivic nature consisting of *Shama, Dama, Daya, Sraddha,* &c. (see Chap. XVI) Ramanujacharya also gives a similar explanation of the sloka (IX. 11).—"Ignorant men despise me, thinking me to belong to the class of human beings." Thus there is *no* "*human* Krishna" at all as Mr. Ghose assumes without the least evidence or authority. No doubt Sri Krishna teaches also Bhakti and Jnana to Arjuna as the paths to liberation; but it is meant—

so far as he is concerned—to prove only that the warriors whom he does not wish to kill (on the ground of their being men of the same family, race and nation and on other grounds such as that their deaths would lead to Varna-Sankara, destroy eternal Dharmas, &c) were living souls going through many births and not transient and perishable bodies. Krishna tells him also (in Chapter XI of the Gita) that he had "already killed their bodies," though this fact is not patent to others. Krishna has another important purpose in giving this higher teaching—viz, to restore to the world "the long-lost yoga," leading to liberation. But this function belongs to his Avatarhood as the *third* mentioned in Gita, Chap. IV. Arjuna's mental condition on the battlefield was only the *occasion*—*Nimitta* is the Sanskrit word used by Sankaracharya—for giving that portion of the teaching to the world at large. At the close of the Gita, Arjuna says that his "delusion had disappeared." He refers only to his delusion regarding Dharma in Gita, II. 7.—and now it had gone, as he avows. He also now says,—"remembrance is gained,"—by which he means that he has known the truth regarding his Atman (and therefore all about himself as no other than Nara, which he had, at the supreme Lord's will, for the time forgotten, so as to play his own part in this Avataric history and drama). Had Mr. Ghose informed himself of the events of the "epic history" and of their significance (as explained by us at the beginning of this instalment of our criticism) he would have been saved from several of his errors and delusions.

In the first part of this Essay II (which he devotes to the teacher) Mr. Ghose says:—"In seeking the kernel of the thought of the Gita we need only concern ourselves with the spiritual significance of the human-divine Krishna of the Mahabharata who is presented to us as the teacher of Arjuna on the battlefield of Kurukshetra." In the sentence previous, he gives his reason,—which comes in as a conclusion from his discussion of the "inner Christ" known by spiritual experience, a discussion which we had already reviewed (in the previous article). That conclusion is:—"So, too, the Krishna who matters to us is the eternal incarnation of the divine (in the human body), and not the historical teacher and leader of men." The "human-divine Krishna" of the former quotation is identical with "the eternal incarnation" of the latter. The truth is that the Supreme Narayana of Vaikuntha, the "manifest Avatar" of Mr. Ghose, the historical Krishna in his Avataric body, the Rishi Narayana,—all are identical and one, the same Supreme Lord of the Universe, as we have shown above in the present article and even previously. And everywhere Nara (Arjuna) is his companion.

We now turn to another point of some importance in Mr. Ghose's discussion of the personality of the "Teacher" of the Gita and his relation to the "Disciple." Mr. Ghose says:—"The historical Krishna, no doubt existed,"—and he goes on to make references to facts which, in his view, seem to be worth acceptance as throwing light on the "historical Krishna," but which seem to explain nothing in regard to that matter, or any point which has reference to the teaching of the Gita. *First*, Mr. Ghose refers to "Krishna, son of Devaki," to whom there is a reference in Chandogya Upanishad. But this person is mentioned as the pupil of Ghora Angirasa, and hence he cannot be identified with the Krishna of the Mahabharata which mentions the name of the Guru as Sandipini (*Sabha Parva*, Chap. 54, sl. 4). The bare statement of a name, Krishna, as "son of Devaki" is not at all sufficient to justify this identification. Certainly two women of the same name living in the same period, or in different periods, may be found to have called their sons by the same name. We do not find that the great authority of Sankaracharya is in favour of such identification, or can be quoted to show its necessity or importance. Certainly he would not have failed to make the matter clear, if any inference of value could have been made out by establishing—or even assuming—such identification. Similar remarks apply to Mr. Ghose's similar treatment of the mention in this Upanishad of "Dhritarashtra, son of Vichitravirya," mentioned similarly only casually (as sons of their fathers or mothers),—as, for example, King Asvapati son of Kekaya, Satyakama son of Jabala (a woman), Svetaketu son of Aruni, &c. No evidence is available in the Upanishad which can justify us in drawing the conclusion that the Krishna of the Upanishad *must be* also the Krishna of the Mahabharata, or the "historical Krishna" of whom Mr. Ghose speaks in this Essay. Mr. Ghose says:—"Tradition associated the two personages so closely that they are both of them leading personages in the Mahabharata." By "*tradition*" he here means the Chandogya Upanishad. Certainly it does not at all "associate" the two personages mentioned in any manner, much less to justify Mr. Ghose's hypothesis and assumption of a "close association."

Mr. Ghose makes another statement as follows:—"Krishna and Arjuna were the objects of religious worship in pre-Christian centuries." "They were so in connection with a religious and philosophic tradition from which the Gita may have gathered many of its elements and even the foundation of its synthesis of knowledge, devotion, and works, and perhaps the human Krishna was the founder, restorer, or at the least one of the early teachers of the school." We will say of all this that it is nothing but *barren speculation*, and has not the remotest significance in connection with what students of history value as contributing to authentic and certain knowledge of fact. Mr. Ghose's use of the words "may" and "perhaps" shows that he is himself concious how he is merely speculating here, without any view to the conveying of a rational conviction. He also mentions the Purana's and Hari-Vamsa's treatment of Krishna, and then proceeds:—"We are concerned only with the figure of the divine Teacher as it is presented to us in the Gita and with the power for which it there stands in the spiritual illumination of the human being." Here Mr. Ghose deliberately sets at naught the Gita's own declaration of its inseperable and integral connection with the Mahabharata's account of the war and the leading personages figuring in it,—the account, also, which we have gathered together and presented here at the very commencement from the Mahabharata regarding Krishna and Arjuna as Narayana and Nara. Mr. Ghose also abandons his own position already declared with much emphasis as follows.—"The author (of the Gita) has not only taken pains to interweave his work inextricably into the vast web of the larger poem, but is careful again and again to remind us of the situation from which the teaching has arisen : he returns to it prominently not only at the end but in the middle of his profoundest philosophical speculations. *We must accept the insistence of the author and give its full importance to this recurrent pre occupation of the Teacher and the disciple.*" Still, Mr. Ghose ventures to say that "all this has no importance whatever for our present purpose,"—which is to present the teaching of the Gita, not as it is in itself but as forming the central point and objective to which all that precedes and all that follows it in the great "epic history" is to lead. He has also, as we know already so well, declared that the Gita "enunciates the gospel of action with an emphasis and force we do not find in any other Indian Scriptures," and that it is here that Sri Krishna "reveals its secret and the divinity behind our works." Mr. Ghose certainly goes beyond all recognisable and rational limits and standards of justification if he now assumes and holds, as he here does, that the gospel of works is *not* one of its "fundamental teachings." "The secret of karma" taught by Sri Krishna,—"the *Yoga* which invests it (*karma*) with magic power"—*Yogah karmasu kausalam*, of Chap II, sloka 50—the *Yoga* which Sri Krishna explains as consisting in ceasing to regard karma as an act of the ego and in the offering of its fruits as love-offering to the Supreme so as to convert what is essentially a source of bondage into an instrument for liberation from Samsara—this teaching of a true "secret" is surely and undeniably a part of "the essential and living message" (as Mr. Ghose calls it) of the Gita. We have, in our preceeding instalment, given reasons for rejecting Mr. Ghose's own singular idea that the "manifest Avatara" is not "the Krishna who matters to us," on the ground that the latter alone is "the eternal manifestation of the divine" and not "the historical teacher and leader of men". *That Krishna is both must follow* from our review here, and especially from our summary (at the commencement) of the account gathered from various places and

contexts in the Mahabharata of the unvarying relation in which Krishna and Arjuna stand to each other both in their human forms on earth and in other forms elsewhere.'

The Spirit of India.

By K. P. RAJAGOPAL.

Sweetest fairy leapt from skies in secret dawn !
Thy golden mien shines like a star of light
Amid the blue which craving clings for fright
To thy side so woven of breeze long drawn ;
Thy tread doth fall on lotus-brood of swan
Like gentle shower on lake in thought for eyes !
Thy forehead feels the kiss of fondling skies
With stars that *sway* as jasmines on a lawn !
From thy mantle springs the lame even breeze
Confused in odour of the flowers, our ease !
Thy doves and squirrels climb up thy leafy frame
And chant the lay of Joy and Peace, not fame ;
Land of the heavenly fruits and flowers on earth
Peace, only Peace reclines in bowers of thy mirth !

In Fairy Land.

By S. AMUDACHARY.

The night was cool with a gentle breeze
And I was resting under the trees
The moon was riding in the sky
And the stars stood watching by
I dreamt I was in a fairy land
Where little elf played hand in hand
In a pretty garden full of flowers
With roses and jasmine in shady bowers.
The garden was smart and trimly laid
With rows of trees that gently swayed.
And in the centre a fountain played
With its silvery waters under the shade.
I thought I heard a music sweet.
And the gentle pace of dancing feet.
Lo ! as if by a sudden scene
A thousand fairies were to be seen.
Under every leaf did a fairy hide
And on every flower did a fairy ride.
And on the grass the fairies stood
And on the edge of the fountain stood :
Little fairies happy and gay
Sporting in a merry way.
Now struck up a lively tune
And all the fairies joined soon.
Clasped in hand they danced together
Up and down the meadow there.
But all in a trice, the fairies waved
Their hands and disappeared.
I rubbed my eyes with my hand.
There was no more the fairy land.

Our Social Problems and the Bhagavat Gita

By K. S. Ramaswamy Sastri, B.A., B.L.

Price per copy Annas 4 only,

For 50 copies Rs. 10 only.

Reviews.

"India and its Government" by A. Fenner Brockway. Tagore & Co., Madras, 8 as.

A primary knowledge at least of our constitution and our great national organisations and movements is necessary and essential to every Indian and we welcome this little book by Mr. Brockway as giving that knowledge in a clear and grasping manner. Without going into details Mr. Brockway sketches how a body of men who came to trade finally established themselves to be Governors of the land, how the Crown by taking over the Company Government in no way bettered it and how finally the administrative machinery after years of promises made and not fulfilled was finally amended in some respects by the Montagu-Chelmsford Reforms in 1921. Mr. Brockway devotes the latter half of his book to the great rise of national feeling beginning with the foundation of the National Congress in 1885 and ending with the latest national movement namely Non-Co-operation. We heartily commend the book to all Indians.

"The Drink and Opium Evil" by Mr. C. F. ANDREWS. Ganesh & Co., Madras.

"Luxury, my lords is to be taxed but vice must be prohibited." So Lord Chesterfield said in The House of Lords in 1743. But what do our own Government do now? It "has been built up," says Mr. Andrews, with liquor traffic as one of it financial foundations and with opium traffic as another." Mr. Andrews quotes freely from a book written by Miss La Motte to prove that "while the front door into China for the Indian opium traffic has been closed, every 'back door' is being used to flood China once more with opium, only by new and underhand methods and at a much greater profit."

"Count Leo Tolstoy" by G. V. KRISHNA RAO, Ganesh & co., Madras, 4 as.

"Nicolai Lenin" by G. V. KRISHNA RAO, Ganesh & Co., Madras, 8 as.

Mr. G. V. Krishna Rao has got quite a knack of writing little biographies of great men and his two books on the two great Russians, Tolstoy and Lenin, are faithful and inspiring. Tolstoy and his doctrines have not been understood by many while a great many more have misunderstood Lenin and his mission. Mr. Krishna Rao's two little books help us to understand the two great men and therefore are to be welcomed.

Dr. Harischandra's Publications—Vaidic Jivan Ashramam, Dehra Dun :

The last book-post brought the two valuable books of Dr. Chandra. His masterly work **"A Revolution in Education"** is the acute study of a sincere educationist. It is made up of several essays among which "Ideal Story of Chemistry", "Baby's Home Training," "Scheme of Ideal Education" deserve special praiseworthy mention. Mr. Chandra is not a mere theorist. With accuracy born of real sincerity to practically work out the scheme which he so eloquently places forward, he treats the last section with facts and details which are at once convincing and irrebuttable. The Doctor is proposing a radical cure to the heavy work of endless cramming to pass examinations by suggesting a practical proper education which takes note of the special abilities and mental qualifications of the young. It is a pity that his scheme for the organisation of the Technological Section of the Benares Hindu University wrote at the special request of the Hon. Pandit Madan Mohan should have been found difficult of achievement by the leaders. Mr. Chandra invites sincere discussion from all educationists as he believes that a solution of the problem is of immense good to the nation in its era of construction.

His other book '**The Value of Research**' is a note on the nation's benefit from research and is an appeal to the capitalist to save a lot by working on scientific lines.

Mr. Chandra's enthusiasm is unquestionable, his equipment to talk with authority, not less efficient. Himself a student of the Berlin University, he had opportunities to study the Continental systems. We wish to draw the attention of the Committees appointed by the Madras Government and the Senate to consider the Calcutta University Commision report, to these two really valuable books.

Rig Veda Sar-Sangraha by R. S. SHIVANATH. C. E.

Obviously the book has been specially intended for the English knowing people who suffer from ignorance of Sanskrit. It takes us to the treasures of the Veda. The footnotes are very good and remove the clouds that generally hang over some words. We congratulate the author on his versatility, and his scholarly translation. A note of praise should go to the valuable introduction of Srijut Sheonath Abitagni.

We are obliged to the Vaidic Jivan Ashram for the first part of the *Vaidic Zivan*: We finish the reviews of the above publications with heart-felt gratitude for the great work which the Asbram is doing. Dr. Harischandra deserves our sincere respect and regard for the practical programmes he has in view. I deem it a privilege that I should have been given the opportunity to notice them in the "*Hindu Message.*" *E. S. Sunda*

Industrial and Agricultural

The Industries of India.

By Eliyurkar G. SUBRAHMANYA SARMA.

"Were India wholly isolated from the rest of the world or were her mineral productions protected from competition there cannot be the least doubt that she would be able, from within her own boundaries, to supply very nearly all requirements, in so far as the mineral works are concerned of a highly, civilised community." So said a thoughtful observer when speaking about the mining and mineral industries of India. Students interested in the economic development of India will find much food for studying the economic possibilities of India in an article, entitled mining, metallurgy, mineral and metal works, contributed to the Indian Industrial Conference held at Benares in 1905 by Rao Bahadur G. V. Joshi B. A., of Satara. In the above article he had spared no pains to give all possible information as to the nature, existence, source and development of our mineral deposits which are rich and varied. It is not proposed here to deal with those subjects as they would form subjects for future contributions.

What Mr. Ball said in the above quotation will be found to be equally applicable to the other industries of India as it is to the mineral and metallurgical ones. History has enough evidence to show that this is so. Being an agricultural country India was, is, and will be able to produce all the raw meterials for the building up of the various Industries that contribute to the economic prosperity of the country.

She is able to supply now all the countries of the world with those raw meterials which those countries demand of her for the development of their own industries. Why then could she not devote those raw materials for the development of her *own*?

It will serve us no purpose now to be content with praising our past success in these fields. India had become the dumping ground for the countries of the world for more than half a century. She was flooded with the cheap and spurious articles manufactured from Germany and Austria. She was inundated with the products of American manufactures and she was out and out exploited of her everything for many years. Since the opportunity was offered to Japan which being ever watchful to find a best market for the disposal of her own products found India an unprotected, free, and extensive ground for beginning the process of their dumping avocations she is now determined to leave no stone unturned for making India dependant on her industries alone. For India is the best market for Japan and Japan is the cheapest market for India. The two will naturally link together if left to take their own course.

But that is not to be. England, as the master, has got every right to demand a preference. Japan being an ally of England on this side of the continent could not be overlooked or denied her share. She must be therefore offered her usual and lawful allotment in the partnership. England cannot, though she has the right, appropriate the whole of Indian market for herself.

She has got to share the spoils with her comrades and she must exhibit herself in the eyes of others, that she is not ungrateful to them for the services they had rendered and the assistance she had received from them in times of necessity. On the one hand there are Canada, Australia, South Africa, members of her own unit, claiming a priority certificate over the Indian markets. There is on the other hand America which has a double claim both as an old customer and an ally at present. There are also other countries as France Italy which, as members of the entente are previleged to claim their own allotment in the partnership, not to speak of the minor States.

The war, which had absorbed the whole of the savings of the various states, had reduced them a debtor to the other countries. They must therefore of necessity recoup their treasury to meet their various demands. These countries have to be helped in recouping their lost resources if the debts are to be realised by the creditor countries. While this is a question of expediency there is a greater question of self-interest. England and the members of the Common-wealth have got a more important question of saving themselves from their economic disruption. They have equally lost more men and money during the recent wars and must therefore make up the loss they had sustained therefrom. To all countries, the only source, by which they could make up their financial shortage is only by expanding their external trade and dispensing their manufactured articles in a favourable market and at a price which would bring them a good margin.

Every one of them knows that India is the only market best suited for their purpose as they would meet with no competition from the interior. The only competition they may have to fear against will be from the outside. India, by necessity, must invite the importation of manufactured goods from these countries, being herself merely an agricultural country and has to be at the mercy of these exploiting watchgaurds. Once these countries bite each other's ears thir purpose will be found well served and they could arrive at a solution as to how best they could exploit the credulity of the Indian people. That is exactly the thing that is now being discussed all over the world in the shape of so many leagues and conferences though they profess to establish stability and peace for ever by preventing economic disruption. But how far will India benefit by the proceedings of these bodies, future alone must explain. As it is at present it is the reverse of

what was expected that is happening so far as India is concerned.

England as the dictator of the dispensation of the "Dependant Empire" has got the advantage of seizing the opportunity by the forelock and safegaurd herself and the members of her Unit from foreign competition in the Indian market—Thanks to the endeavour of Lord Milner of *the Times* of London but for whose undaunted and selfless exposition of the cause of the British Commonwealth the scheme would not have been so successfully developed and ushered into being at so short a space of time. He sowed the seed in 1909 which took so long a time to become materialised now in the shape of an Imperial preference—a sort of protection in the Indian markets against competition. Thus she—England—managed to overcome a great difficulty in the matter of safegaurding her—the so-called Commonwealth—interests as against those of others forming members of her partnership. Thus she was able to avoid any unpleasantness arising out of her actions, as this Imperial preference still threw open the market of India to the other nations of the world. Thus she was able to ensure her a regular supply of raw materials for her industries and a consequent safegaurding of her thousands from unemployment. Thus also was she able to assure herself of a *certain* market for the disposal of her manufactured articles and a consequent appropriation of a fat dividend for the capitalists on the capital invested in the developments of her own industries. She can still stand with open and clean hand and proclaim to the world that she did not obstruct any one country from using the market of India for the disposal of her products except that she demanded of India, a preference for herself which she is entitled to have, as the father of the Empire. None could disclaim this as a selfish arrangement. Thus the arrangement for future exploitation of the economic resources of the country by the countries of the world especially those of the so-called Commonwealth, was complete and perfect, and a success too.

There is no use of quarrelling over this subject nor will any material purpose be served at all by finding fault with the attitude of these countries towards India. India was offered an opportunity and the same she lost altogether, without making use of it for her own material benefits. It is therefore the fault of India and not of the other countries in the world. They did what naturally an ordinary individual would do under the circumstances. They cannot suffer themselves to be ruined by economic disruption. As individuals, the State cannot be expected to drug itself to death. (தான் சாக மருந்து சாப்பிடுவது வழக்கமில்லை). They will therefore endeavour to live at all cost and try to regain this economic solvancy by hook or crook so long as they are able to live as an integral part of the world's states. If India was not alive to these facts and if she failed to realise the importance of it, it is no fault of others. If India is not awakened to the needs of her home and the dangers ahead of her shores, she must of necessity experience the strain that is forced upon her and the harvest of the crop which her blind and short-sighted policy raised. If she allowed herself to be the dumping ground for these competitive states and if she suffered herself to be exploited by those countries of her economic material and intellectual resources she must as a natural consequence enjoy the fruits of her labour and be benefitted by her indiscreet and indifferent and irresponsible attitude towards a most vital question that affected the welfare of 300 millions of her population.

The process of exploitation of the resources of India was part and parcel of the Government of India. It is still so and will in future be so. This aspect of the administration of India is often explained and emphasized in the columns of this journal by eminent men who are entitled to speak on the subject. Speaking before the Jheria coal miners about 1904 or 1905 Lord Curzon the then Viceroy of India declared that the "administration and exploitation are parts of one and the same duty of the Government of India" In the words of one of the eminent geniuses of our country the late Hon'ble Mr. Gokhale, "to him India was a country where the Englishman was to monopolize for all time all power and talk all the while of duty." In his opinion "India exists only as a scene of the Englishman's labours, with the toiling millions of the country—eighty per cent of the population—in the background". This then is the gist of the administration of India. To any independent and impartial thinker this will be plain. The process of exploitation could not have been so well executed as it is in the case of India. The past success encouraged the continuance of the process through and through and the present unparallelled success in the field will stimulate the continuance of the same in the future.

This process of exploitation was the result of a commercial business undertaking engineered by the East India Campany. After the South Sea Bubble the East India Company was not formed with any philonthropic purposes. It was merely a commercial body bent upon making its own profits and dividing a fat dividend over the capital invested in the undertaking. The Board of Directors wanted only a favourable balance sheet and they insisted upon a profit *at any cost* from their agents. They did not want to lose a pie of their capital. What mattered to them, then, if the agents acted consciously or righteously or otherwise. So long as their capital was safegaurded and so long as they were ensured of their share in the profits they had nothing to concern with the workings of the Company in the far East. Their agents were then advised every now and then to look to their own business organisations alone; they were forbidden to take part in any political strifes in the land, which their agents in the land were tempted to do, for fear that it will entail a heavey loss or fall in their profits and entangle them into unnecessary troubles. They were therefore very often reminded to mind their own business by the home directors. The agents were allowed to have their own way when they assured to the home directors a huge profit over their capital without any loss to the investment and gauranteed a regular remittance to them irrespective of the capital or the labours the home directors might have engaged in the attempt. The local directors therefore were compelled to fulfil their promise by whatever means possible and available at their disposal.

Gradually the Board of the East India Company became to be converted into the Council of the Secretary of State for India and the Governor of the local directorate as the Governor-General for the administration of India with the directors as his councillors in that process. Thus the directorate of the East India company was kept intact both here and in England, which was originally a mere profit-making commercial body engaged in the development of the external trade of England. The Company thus started, covered all classes of men in England and the capital raised for the launching of this huge enterprise was not of an individual character. So much so the whole of England was interested in the success of the Company. Its extraordinary success encouraged the development of their own resources and the formation of numerous companies of a varied character

with an enormous capital from every class of people in the country. What individual is there in England today who is not interested in the development and success of one or other of the various enterprises, either as a shareholder or otherwise. From the Prime Minister downwards to a poor labourer every one of the population of England is concerned with the success or failure of the industries of England. The English people cannot therefore forego their interest for the sake of an outsider—however dear he may be to their heart—in detriment to their own benefits. This is exactly the situation at present. However sympathetic, philonthropic or liberal one may claim to be towards the cause and interest of India he won't let go his interest for the sake of another.

Successive Viceroys from the East India Company's days down to the present day have been specifically instructed as to the policy they should adopt in the carrying out of the mission they were entrusted with. Lord Curzon, thanks to him, enlightened us as to the policy of adminsitration in this country. He showed to us in unmistakable terms that the administrators of India are still a body of commercial exploiters bent upon making their own profits and realising their own interest at any cost. The administration of India is only a bye-product obtained in the process of that commercial exploitation. If it in some places results in the good of the people of India, it is only a side issue. The primary function of the administration is not towards that aspect but towards an end which the capitalists in England, who still engineer the Government of that country sitting in the two Houses of Parliament, have in their view. It is idle therefore to expect that those capitalists will do anything at all for the development of the Indian industries in detriment to their own.

If the Government of India do not take any initiative in the development of the industries in this country they are legitimately on the right side and it is no use complaining against this attitude of theirs. It is natural that they let lose a great opportunity by the world-revolution. It is the people of India that are to exert themselves in this direction. If they fail to do so, it is not the fault of the Government of India or anybody else and they must suffer the consequences arising out of this failure. The material prosperity of a country depends in direct proportion to the interest the people of that country take in the development of her vast resources and utilise the same to her best advantages and benefits.

Miscellaneous.

Maharanya Mahasabha.

By K. Krishnamacharya, B.A., M.R.A.S.

Second session.*

Soon after the First Session of the Council of the Lords of the Forest, there were murmurs heard, here and there, in the Forest world that something was wrong somewhere. There was no peace, and all the Forest Kingdoms, big and small were astir with excitement. The normal life in the Forest was threatened with destruction, and there were serious outbreaks of violence upsetting the Forest Social order. Every one began to question the honesty of his neighbour's professions, and was making his own secret preparations for a 'defence.' Alliances were being formed and unformed among the several kingdoms, major and minor. But no one could venture to predict where the expected "offence" would come from. There were petitions, of a serious nature, to the Council of the Lords of the Forest pending disposal. The Secretary of the Council, His Highness Lamba Hanu, the Lord of the Monkeys, was therefore obliged to call for this Second Session of the Council, in accordance with the powers vested in him by Article X of the Forest World Regulations; but the Session, this time, was not open to *all* the Forest Powers. The Forest diplomacy required that the Proceedings should be conducted *in secret*, but the short-hand reporter on the staff of the 'Forest Journal' had the rare privilege of an honoured seat, on the distinct understanding that he had not to report the proceedings to the Forest Press, until the powers came to a final decision.

The Session began on the Krishnachaturdasi night of the last Aswayuj, in the Interior Hall of His Majesty Gauranga Panchanana's (the Lord of the Lions) cave-dwelling. On His Majesty calling upon the Secretary of the Council, His Highness Lamba Hanu, to read out the petitions, they were read out in the order of receipt. The petitioners were then required to substantiate their allegations; and His Highness Stena Pada, the Lord of the Tigers, being the first in order began:—

"Your Majesty, and my Lords,

The Elephant people are guilty of a serious breach of the Terms of Peace dictated to them in the First Session of the Council. Under an absurd plea of impracticability, they have not been carrying out any single item of the Terms. Besides, they have been seen growing, and sharpening their tusks, the terrible weapons of 'offence' on the dry branches of the ancient trees of the Forest, and trying their strength on the boulders on the slopes of the hills. Evidently they are preparing for another, and more brutal havoc. This preparation on the part of the Elephant-people, though solemnly proclaimed as a piece of simple 'defence' has convulsed the whole Forest World, and driven the hitherto inoffensive minor kingdoms to make their own arrangements for an 'emergency defence.' This is nothing short of a gigantic foundation for a general havoc of an unimaginable magnitude. The Council of the Lords of the Forest have therefore to assert their power, and put down this wanton disrespect, on the part of the Elephant-people, for the honourable Peace Terms."

When His Highness sat down, Rakta Thunda, a representative of the Elephant-people, stood up to refuse the baseless allegations of His Highness Stena Pada. With low obeisance he put in,

"My Lords,

Ever since our misguided King Thikshna Danta —may his soul rest in peace!—was banished with all his ill-advisers, we, the humbler Elephant-people, were trying our best to carry out the terms of peace. But you would grant, we hope, the difficulty in satisfying *all* the terms in so short a time. Yet the progress made so far in the direction has been, even according to his gracious Highness Lamba Hanu, quite beyond the expectations of this Council. But our neighbour and friend, His Highness Stena Pada, for reasons of his own, is not prepared to honestly admit our sincere loyalty to the Terms of Peace. His allegations that we are preparing ourselves for an 'offensive havoc' are entirely groundless. On the other hand, we may point out to this Council that,

* For the proceedings of the First Session, see page 330 of *The Hindu Message* dated April 7, 1921.

ever since the late lamentable *Havoc*, we have been imbued with the highest ideals of the Forest Peace, and have been trying our utmost to see that our ideals are translated into action. To this end, we have approached our Buffalo-friends and induced them not to grow their horns to such inordinate lengths, as the Council may have noted of late; the Porcupine-friends have been prevailed upon to be shorn of their 'offensive' quills; the Antelope-people have been requested not to add branches to their antlers. And yet we have the misfortune to hear of the serious allegations against us. If it may not be out of place, we may point out that our friend Stena Pada and his people have been all these months whetting their teeth and claws on the flesh and bones of every conceivable creature in the Forest Kingdom, with a view, probably to make themselves ready for an 'offensive' havoc.

In fine, we submit, with all respect and humility at our command, that we are sincerely repenting for the folly of our late Lord, His Highness Thikshna-Danta, and his Lieutenants, and are now one with the rest of the Forest world for a Lasting Peace"

This passionate appeal of Rakta-Thunda was received with applause in almost every corner of the Council; and His Majesty Gauranga Panchanana thereupon exhorted the Lords of the Forest to be sincere in their intentions, and to extend a helping hand in solving the most difficult of the problems—the question of the Permanent Peace of the Forest world. In concluding, His Majesty said, "I shall not flinch from any sacrifice demanded of me for this Noble cause, provided there is sufficient appreciation of my sacrifice, and a ready response from other Lords of the Forest."

Seeing that it was already high time and that there was no constructive programme so far before the Council, His Highness Lamba Hanu stood up and took the audience by surprise, by placing before them his unsuspected and far-reaching proposals. He thundered forth, "In the interest of the Forest world, I propose to cut off my tail and those of my people to half the present length. I expect His Majesty Gauranga Panchanana will consent to be deprived of his nails, and see that his subjects will follow suit. As to His Highness Stena Pada the only thing possible in his kingdom, consistant with self-defence, is to get rid of the rows of teeth and fangs. To the Elephant-people my advice is, 'Break your tusks, and keep them always blunt.' The Antilopes, who foolishly pride themselves upon their branching horns will do well to cut them close to their heads. The branching horns, though ornamental in times of peace, are really a source of danger in times of panic, as when there is a forest fire. When the poor creatures are running for their life, there is every liklihood of their being exposed to danger, by the very horns entangling among branches of trees or among creepers. The Buffaloes will find it admirable, if only they grow their horns in full curves, the ends pointing to the head, but not in straight lines, or half curves as they do now. The lesser people of the Forest will naturally be led to perceive what they might contribute in their own way towards the fulfilment of our Grand Peace. I now await the considered opinions of the several Lords of the Forest on this my humble proposal." With these words, His Highness resumed his seat, and turned round to see the effect of his oration on the Council. For a time there was perfect silence in the Hall. No one expected that His Highness would go the length he went in his literally drastic proposals. But 'not to assent' would mean humiliation and contempt in the eyes of the general Forest Public. And so every one of the Lords of the Forest expressed his appreciation in a few well-chosen words, and there was a general chorus, "This shall be carried into effect."

But, if any section of the Forest peoples could have the temerity to treat the proposals with anything like disrespect, it was agreed that the remaining sections shall, under the guidance of their respective Lords, bring pressure upon that section, by a concerted action.

The Session closed, and the Lords of the Forest returned to their kingdoms to leisurely ruminate upon the methods to carry out the 'drastic measures' of Lamba Hanu, in their respective neighbouring minor territories, as the first step in progress.

Correspondence.

Primary object of Education.

Character is the only test of education in the right sense of the term. His Excellency the Viceroy in his recent reply to the Vice-Chancellor's address at the Benares University observed thus:—

"Whatever you may teach, whatever you may instil into the minds of the young when they come in that plastic state in which impressions are so quickly received, I doubt very much, Mr. Vice-chancellor, whether the highest result of education is not the formation of character. Whatever you may achieve in the intelluctual effect, if it does not produce character it has in fact failed in its primary object."

Now and again such utterances are heard from high quarters and it is very seldom that improvement takes place in such direction. The present system of education—rather the system that is prevalent in this country for two generations and more—is one of Godless and materialistic education. Though English education was imparted at the beginning to enable men to carry on the British administration, later on it became one for acquiring technical and scientific knowledge. Western countries have advanced practically to a marvellously high degree in material development, while Japan alone in the East has learnt a little and is trying its best to compete with the efficient articles of the West. In spite of advancement in material acquisition and development in America, Europe and elsewhere, there does not seem to be peaceful living amongst its inhabitants. The reason is not far to seek. It is the want of spiritual knowledge. That is why in the West life is a tedious one full of agony, terror and despair. The self-same evil will naturally be the resultant feature of that education here also if it does not impart religious instruction and education of spiritual value. It is this want of knowledge that has caused class hatred and enmity in the social life of Madras. When one hears the lamentable way in which the resolution on "the conscience clause" was thrown out by the majority one cannot recollect a better example to show the character of the representatives of the people in the Council. Rightly or wrongly the evil is prevalent throughout the world and it has entered into India now. Unless and until the system of education is completely overhauled and a fresh type congenial to the temperament and natural instincts of the people is introduced, there will be no occasion for peace, harmony and goodwill among men. Only when difficulties arise and circumstances beyond our control happen, the call for spiritual knowledge which is the real fountainhead for the development of character comes in. Acquirement of spiritual knowledge alone will bring, in due course, contentment, the resultant effect of which will be peace and harmony among men. When will this come. Echo answers when.

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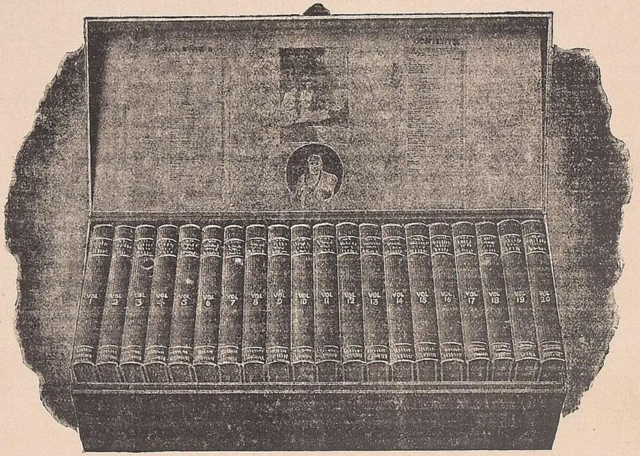

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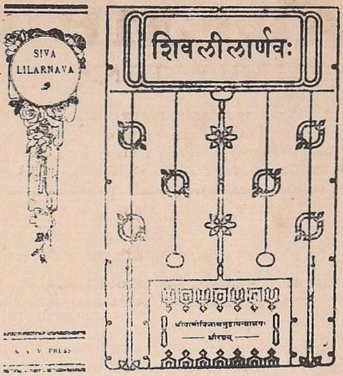

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